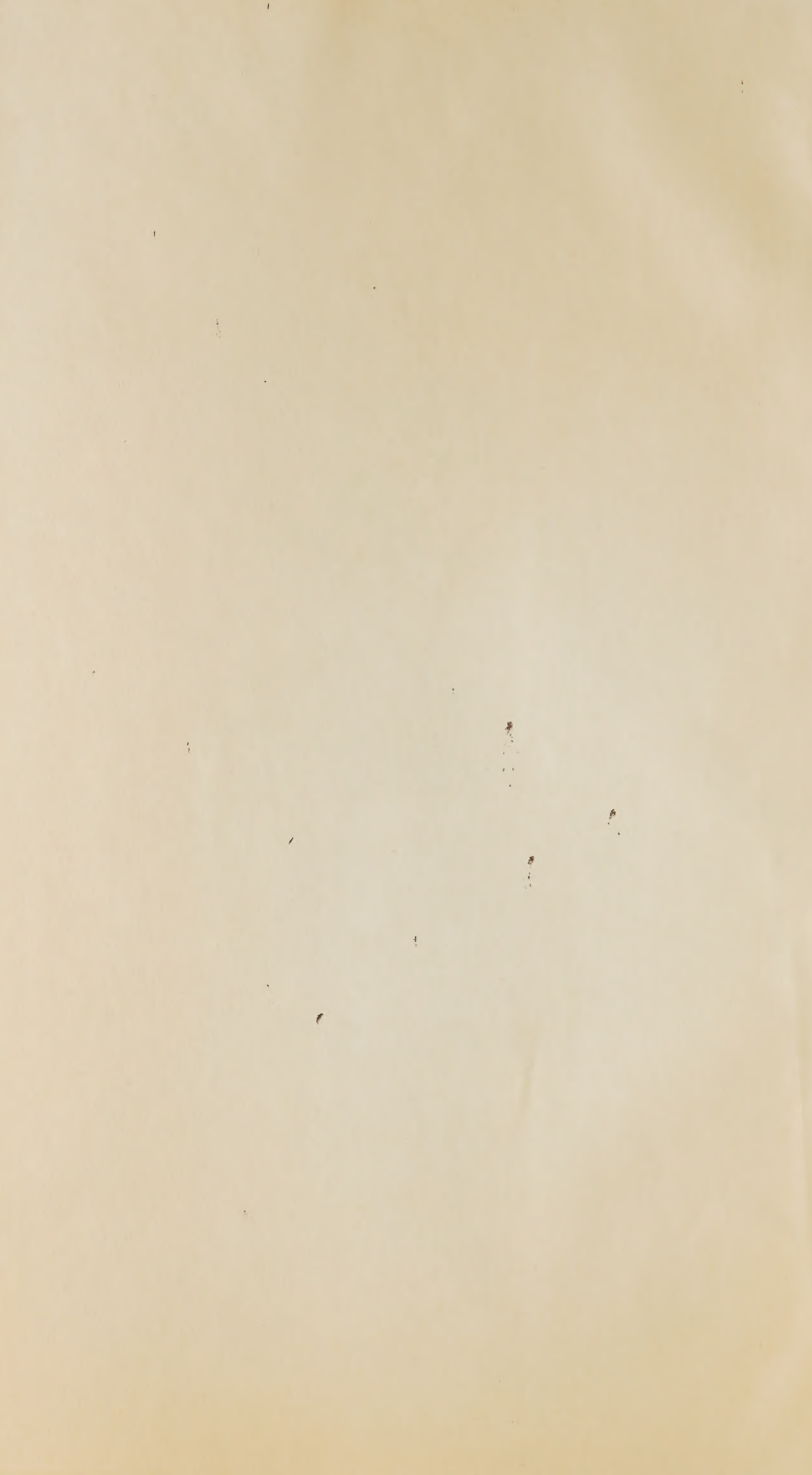


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БАГАТОКУЛЬТУРНІСТЬ - НЕОБХІДНИЙ ВИБІР

MULTICULTURALISM: THE NECESSARY OPTION

MULTICULTURISME: LE CHOIX NÉCESSAIRE

A Brief Discussing
ONTARIO'S CULTURAL FUTURE

presented to

The Heritage Ontario Congress

called by the Province of Ontario


June 2-4, 1972

Toronto, Ontario

by the

'HERITAGE ONTARIO' COMMISSION
UKRAINIAN CANADIAN COMMITTEE - ONTARIO BRANCHES

191 Lippincott Street
Toronto 179, Ontario



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The Ukrainian Canadian Committee (U.C.C.) is the Canada-wide co-ordinating body of 32 National Ukrainian Canadian organizations and many local groups. It is the principal spokesman for the Ukrainian Canadian community and has branches throughout the major centres of Canada. The U.C.C. was founded in 1940 and has its national headquarters in Winnipeg, Manitoba. Currently the national president is Rev. Dr. Basil Kushnir.

The U.C.C. branches in Ontario Formed the Heritage Ontario Commission in 1971, in order to present the position of the Ukrainian-Ontarian community to the Heritage Ontario Congress.

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PREAMBLE

Unlike many of the world's countries, Canada, and with it Ontario, developed not only through the natural growth of indigenous people but through a rapid international immigration. The first North Americans - the Indian peoples - have been joined by others from a multitude of nations, with a diversity of heritages, and rich variance in their cultures.

As in many countries that have a British colonial history, so in Canada the diversity of Canadian people has been respected and enshrined in legislation beginning with the passage of the Quebec Act in 1774. The Canadian identity is built on the principle of the permanent existence of diverse cultural communities rather than on the homogeneity of mass culture.

It is in the positive spirit of this historical tradition - a recognition that the nature of the Canadian people and their cultures form a unity with diversity - that the Ukrainian Canadian Committee is represented at HERITAGE ONTARIO.

During the past decade all Canadians have witnessed the most recent comprehensive examination of our cultures ever undertaken. After seven years of work by the Royal Commission on Bilingualism and Biculturalism, Canadians today have a more realistic understanding of the complexity of our country. This understanding has been reflected in the passing of legislation which has recognized the aspirations of French-Canadians within Canada. Some jurisdictions have re-examined legislation and policies which recognize the special position of Indian and Eskimo peoples in Canada. In addition, those governments which have implemented programmes dealing with

Canadian racial diversity continue to improve and enlarge their services.

Complementing these processes are a number of recent events which update the treatment by governments of other Canadian ethnocultural groups. The Acceptance by the Federal Government of a multicultural policy for Canada on October 8, 1971; the enactment and implementation of programmes by the Manitoba government - October, 1970, on the basis of the resolutions of the Manitoba Mosaic Congress; the declaration by the Alberta government in July, 1971 of a multicultural policy, and its subsequent proposed updating this coming summer. All of this serves to indicate a new consciousness developing in government of the nature of Canadian society, and the policies and programmes which must be implemented if all of us are to fully benefit from the richness of life-styles which are Canadian.

It is the hope of the Ukrainian-Ontarian community that HERITAGE ONTARIO will focus on, and advance, these developments. Issues such as the acceptance and implementation of multiculturalism in Ontario, and, the position of Ontario with respect to the culture and language guarantees made by the Special Joint Committee of the Senate and of the House of Commons on the Constitution of Canada - should all undergo examination by public discussions at HERITAGE ONTARIO.

We look forward not only to reaffirmation of Ontario's often stated acceptance of the principle of multiculturalism, but also to an extended public discussion of policies and programmes. We, In Ontario, should not only meet, but surpass the positive steps already taken in other provinces and by the Federal Government to realize the development of a truly multicultural Canadian society.

PART I - P R I N C I P L E S

I. 1 CONGRESS OBJECTIVES

In accord with the objectives of the Provincial Government, the HERITAGE ONTARIO Congress:

"is a public forum designed to provide all of Ontario's cultural communities with an opportunity to communicate and interact together and with their government. Discussions will centre around the multicultural nature of our society and its future. HERITAGE ONTARIO will invite participation from all cultural and community groups across the province - including Anglo-Saxons, Franco-Ontarians, native peoples, and all other ethnocultural groups. Not merely concerned with the interests of a few ethnic communities, the Congress will deliberately promote the involvement of all the groups that constitute Ontario's family of peoples".

In the view of the Ukrainian Canadian Committee, this undertaking is a laudable, constructive and indeed a most beneficial approach to discussing the development of Ontario's cultural future.

According to further statements announcing HERITAGE ONTARIO, the Congress is intended to:

- "a) Provide participants with an opportunity to explore the different contributions which make up our common Canadian identity.
- b) Inform the general public about the existence, contributions and aspirations of the wide variety of groups that form our society.
- c) Provide an opportunity for the Government to become aware of the views of these same groups.
- d) Inform the public of the extent and nature of the Ontario Government's commitment to and support of multiculturalism.
- e) Encourage recommendations and suggestions about the future course of Ontario's cultural development for consideration of all levels of government and the private sector."

In our view, section d) with emphasis on programme development and section e) with a view to developing policy alternatives in the field of multiculturalism, will prove to be the essential parts of public discussion at HERITAGE ONTARIO.

If the Congress is to be other than a grand "teach-in", some mechanism should be available by which recommendations which have the consensus of participants should be singled out and brought before the government for consideration.

Although the Ukrainian Canadian Committee appreciates having been consulted in the formation of HERITAGE ONTARIO, we continue to regard as an oversight, the absence of a place on

the Congress agenda where the umbrella agencies or co-ordinating bodies of Ontario's ethnocultural communities (ie. Ukrainian Canadian committee, Canadian Jewish Congress, Association Canadienne-Francaise de l'Ontario, etc.) could meet with government. Realistically speaking, it is such bodies that will carry out future day-to-day liaison activities between the Ontario Government and the various ethnocultural communities. The absence of regular, formal government group exchanges delays substantially the progress of Ontario's multi-cultural development.

I. 2 DEFINITION OF MULTICULTURALISM

Multiculturalism is the word used most often in Ontario, and Canada, to explain the existence of Canadian ethnocultural pluralism. In using the phrase ethnocultural pluralism, we are recognizing the fact that Ontario has over a dozen communities (including the French, Jewish, Polish, Indian, Ukrainian, German, Scottish) which have demonstrated, over many generations, the desire and capacity to maintain and develop themselves as distinct elements of the Canadian mosaic.

In talking of ethnocultural pluralism we have followed to some extent the definition given by Ontario's Minister of Citizenship, the Honourable John Yaremko, who in 1971, explained that this phrase may be considered as a definition of multiculturalism because it incorporates three essential elements;

"ethno" - from ethnicity - an involuntary birthright ascribable to every individual.

"cultural" - from culture - a life style, a way of being, thinking and feeling ... a driving force animating a significant group of individuals united by a common language, and sharing customs, habits and experiences.

"pluralism" - refers to the multiplicity of cultures, and life styles of various ethnocultural groups.

Thus, the term "ethnocultural pluralism" refers to and encompasses all of the people of Ontario and Canada. It serves to describe the long existing diverse composition of our population: Multiculturalism as an indigenous Canadian dimension.

MULTICULTURALISM IN THE CONTEXT OF SOCIETY:

A multicultural society is one where ethnocultural groups exist side by side developing their own unique cultural-linguistic community social patterns.

As a multicultural society, Ontario is made up of eight million people, over thirty percent of whom are neither of British nor of French descent. Within this diversity, Ontario boasts over two million persons who have a language fluency other than English.

MULTICULTURALISM AS A PROCESS:

Multiculturalism is a Canadian concept of the process which defines our own ethnocultural situation. It is a process which encourages community and inter-group development. It recognizes the permanence of ethnocultural groups, given their will to exist. It recognizes their right to develop in their own form, while sharing full social responsibilities with other groups of our society.

The process of multiculturalism encompasses such factors as the equality of all ethnocultural groups before government; the continual flux of the multi-ethnic composition of Ontario's population; and, the encouragement of greater public and inter-group participation in ethnocultural communities.

The development of multiculturalism is a social process of change and is not a predetermination of one particular type of society. The process of multiculturalism is continuous, dynamic and far reaching enough in it's conceptual framework to seriously challenge the many social, political and economic inequalities of our society. It does not narrow, but rather expands the communities' perspectives and their involvement in our overall society.

POLICY OF MULTICULTURALISM:

Rather than attempting to assimilate Ontario's national, racial and linguistic pluralism, a multicultural policy requires government to become aware of our provincial ethnocultural groups, and to share with the ethnocultural communities the responsibility for providing programmes and resources for these groups in order that they may develop within Ontario according to their own needs.

MULTICULTURALISM AND THE CANADIAN IDENTITY:

Multiculturalism, an existing reality, is a major component of Ontario's and Canada's identity. It offers a positive alternative to that of having a government sponsored mirror reflection of the Anglo-American mass culture produced in the United States.

POTENTIAL OF MULTICULTURALISM:

Multiculturalism as a principle offers our society a social attitude through which questions such as national unity, national allegiance, and discrimination might be analyzed and better resolved. Multiculturalism assumes a process of mutual group interaction from a position of group pride and confidence. By encouraging all individual groups to recognize their uniqueness, group involvement in society becomes additionally creative. Interaction among groups derives from the group's own perception of their equal social merit.

WHY MULTICULTURALISM?

To some, a policy of multiculturalism for Ontario is the obvious choice. To others the responsibilities and changes that such a governing principle entails are not as clear. We shall summarize therefore, why we believe multiculturalism to be a desirable and a necessary alternative for Ontario.

In our opinion, the strongest argument for Canadians to endorse the principle of multiculturalism is based on the existing reality of the many cultures already comprising Canada's population. At present, the element of British heritage constitutes 44 per cent of Canada's population; the French element about 30 per cent, and the remaining ethnocultural groups 26 per cent. According to demographic trends, it is predicted that by 1981 each of these three elements will be roughly equal, each thus forming approximately one-third of the population. As for Ontario, the 1961 census indicated that the Anglo-Ontarian element amounts to 59 per cent of the population the Franco-Ontarian element 10 per cent, and all other ethnocultural groups 31 per cent.

These statistics demonstrate that in Canada and in Ontario multiculturalism is the existing reality . To change this reality would require the imposition by the government of schemes aimed at erasing ethnocultural multiplicity from our country. It would require the use of methods, overt or disguised, aimed at stultifying the development of all groups save those singled out by government for preferential treatment. In short, it would require policies which we believe to be repugnant to Canadians and counter to the principles of tolerance on which this country is founded. This is not to say that repressive policies were not, to some degree, practiced in Canada in the past - perhaps not as the result of a sinister plan but rather by way of omission.

When a country's boundaries are laid down, it is often the case that several cultures are found within it. In justifying its existence along national lines, the state, often, with the aid of public education, undertakes to inculcate common cultural traits in its peoples as a means of reinforcing its boundaries and its authority. As a result cultural freedom may be omitted from the roster of freedoms. This tactic may be explainable but its perpetration is both regrettable and unnecessary. As an alternative, multiculturalism is a policy consistent with the principles of individual and cultural freedom. Through ethnocultural pluralism we can better achieve full and equal citizenship for all Canadians.

M.R. Lupul, professor at the University of Alberta, pointed out at the Manitoba Mosaic Congress:

"the human predicament today is what it has always been, namely, how to unite men to live in peace without at the same time depriving them of their identity as individuals, groups or nations."

The answer for Canada to this perennial condition has been well articulated by Prime Minister Trudeau:

"National unity, if it is to mean anything in the deep personal sense, must be founded on confidence in one's own individual identity; out of this can grow respect for that of others and a willingness to share ideas, attitudes and assumptions. A vigorous policy of multiculturalism will help create this initial confidence. It can form the basis of a society which is based on fair play for all."

Thus, a policy of multiculturalism can only serve to bring us closer to our goal of national unity.

If Ontario is to join in advancing the concept of participatory democracy in the area of culture, its activity hinges on two hypothesis: that there exists a meaningful dialogue between the government and the society it governs, as well as among the distinct groups within that society, and that the government is responsive to the views and needs of the people it represents. By endorsing a policy of multiculturalism, Ontario will increase its responsiveness to, and involvement with ethnocultural groups in the political process, thus conveying in practice, support to the theory of participatory democracy.

Cultural diversity endows all Canadians with a great variety of human experience, which should be regarded as a common Canadian treasure.

"Instead of a uniform homogenized population, we need, skill and background among our citizens ... Every person, whatever his origin, ought to be proud of that origin, and thereby inspired to a contribution in his own style to the cultural life of Canada". (P.E. Trudeau)

In contrast to the homogenization and depersonalization induced by the modern environment, the ethnic group offers today's individual a rich and meaningful existence. It provides him with a sense of belonging, of personal development and of community building from which he can contribute his own unique talents and knowledge to Canadian society.

One of Canada's constant preoccupations, a concern that has recently aroused many Canadians, is the growing cultural dependence on the United States. English-language-based elements of Canadian society are most vulnerable to American influences are transmitted. Multiculturalism is a positive way of counteracting this cultural dominance because it entails the use of many Canadian languages and cultures, and maintenance of many Canadian cultural forms. It thus offers us all an opportunity to develop a distinct Canadian identity.

I. 4 PRINCIPLES OF MULTICULTURALISM

The Ukrainian community of Ontario has long concerned itself with the questions of Canadian cultural identity, and equality of citizenship for all. It has made its views known in many briefs submitted to various government agencies and through many conferences, and commissions (See Part IV).

In all of these documents, one theme is central - that all Canadians, regardless of their background, choice of life-style or language, must be treated as equals, whether as individuals or as groups. To quote Prime Minister Trudeau:

"no citizen or group of citizens is other than Canadian, and, all should be treated fairly".

We wholly concur with this principle and elaborate on it in our principle recommendations.

In the following sections we wish to restate some of the principles of multiculturalism which we believe should form the basis of a policy for Ontario.

- 1) Ethnicity is not something foreign to Canada nor is it a transitory phenomenon. Ethnocultural groups have existed as distinct entities in Canada throughout its history. The existence of ethnocultural groups in Canada is thus a natural phenomenon fostered and developed within the Canadian social context. These groups, in short, are a characteristic of Canadian development. Furthermore, multiculturalism, is a permanent indigenous feature of Canada, demonstrated by the fact that ethnocultural groups have maintained themselves in Canada in spite of frequently unfavourable conditions.
- 2) The freedom to unimpeded participation in a culture of one's choice is today a fundamental right. The concern for a life-style of one's choosing has many roots, including the increasing industrialization and mechanization of our society. As citizens acquire more leisure they come to realize that a new humanism is emerging - where in addition to material things, there is an essential need for creative activity. Multiculturalism expresses this humanism and right to cultural development.
- 3) It is important to draw a distinction between ethnocultural groups and voluntary cultural associations. While membership in the latter is a matter of an individual's choosing, participation in the former is not open to the same free choices. Equating ethnocultural groups with voluntary groups overlooks the involuntary nature of being born with ethnic or racial status. The complexity of ethnocultural communities with their language, customs, and history far outweighs the complexity of any voluntary group. As a result ethnocultural communities and their social structures should not be treated simply as voluntary cultural organizations.
- 4) Multiculturalism recognizes the equality of all ethnocultural communities in Ontario, their right to exist, their right to their differences, as well as their responsibility to enter into creative interaction with the other ethnocultural groups of our Province. It is vital that government programs take initiative in being responsible and responsive to the requirements of each group and its own distinctive needs.

C U R R E N T
PART II - C A N A D I A N
I S S U E S

Any principles no matter how lofty, remain but empty words without practical policies aimed at instituting them. We therefore, present as our basic position that:

.Ontario should pursue an active policy of multiculturalism as a necessary policy consistent with full and equal citizenship for all its people.

II. 1 MULTICULTURALISM AND CANADIAN CULTURAL NATIONALISM

Recently we have seen the emergence in Canada of a feeling of economic and cultural nationalism. This desire to develop a Canadian culture and economy has a two-fold purpose: to develop a distinct Canadian identity; and, to combat undue economic and cultural penetration of Canada by the United States.

To this end, the Ontario government has established the Commission on Cultural and Economic Nationalism. The Federal Government's Commission on Economic Nationalism has recently tabled its report in the House of Commons. Unfortunately, both of these commissions have restricted their research and recommendations almost solely to the area of economic nationalism. Similarly, Canada's "cultural nationalists" have tended to advocate a Canadian culture which is equivalent to the American style homogeneous culture. This kind of culture, needing a country wide market, encourages uniformity and standardization in the public's image of its culture, and is therefore intolerant of cultural diversity. In adopting such a position one would have to accept its consequences - forced cultural conformity. Many Canadian "cultural nationalists" do not seem to realize that there already exists a base for the development of a Canadian culture - our ethnocultural pluralism.

Multiculturalism does not entail cultural conformity at the expense of the freedom of the individual. In fact, based on a growing body of knowledge supported by research of such experts as Dr. E. Ericksen, there is evidence that a multicultural society is a positive and desirable feature for modern living conditions. It provides people with a sense of identity to a segment of population

and directs their activity towards a predictable, organized and beneficial end. The "melting pot" philosophy, and with it, mass consumption and standardization, destroys necessary social roots and tends to force an individual to seek out superficial identity. In our view there is no need to confine Canadians within the limits of a cultural nationalism. There is no need to press for single homogenous Canadian nationalism. We need only look to ourselves and appreciate our multicultural Canadian identity already in the making.

II. 2 BILINGUALISM AND MULTICULTURALISM

Multiculturalism refers to a multiplicity of life-styles in Canada, based on the ethnocultural pluralism of our society. This includes, of course, the use of many languages as vehicles of cultural activity by Canadian ethnocultural groups. All such languages are thus a common Canadian heritage, which must be protected and developed. It is improper in our view, to refer to English and French as the only Canadian languages. The various Indian and Eskimo languages, the German, the Ukrainian and others are surely Canadian languages as they have been spoken by Canadians for many generations and will continue to be spoken in the future.

Common sense tells us, however, that it is impractical to recognize more than a few languages as working languages of government institutions. In addition, realities of life dictate that, except for the province of Quebec, and perhaps New Brunswick, English is and must continue to be the language of industry and commerce.

How do we reconcile two seemingly contradictory

concepts - "bilingualism" and "multiculturalism". These two policies are not at odds because they do not address themselves to the same problem. The meaning of bilingualism which we accept is the one advanced in the "Official Languages Act" passed in 1969 by the Parliament of Canada:

"The English and French languages are the official languages of Canada for all purposes of the Parliament and Government of Canada, and possess and enjoy equality of status and equal rights and privileges as to their use in all the institutions of the Parliament and Government of Canada." (emphasis added)

We believe that it is improper and unfair to stretch the intent of the Official Languages Act beyond the intent of the above legislation. The Official Languages Act must not be used to deny recognition and assistance to other Canadian languages, and the cultures to which they are tied.

Indeed it would be contrary to the provisions of the Official Languages Act itself, which in Section 38 stipulates:

"nothing in this Act shall be construed as derogating or diminishing in any way any legal or customary right or privilege acquired or enjoyed either before or after the coming into force of this Act with respect to any language that is not an official language."

The Joint Parliamentary Committee on the Constitution of Canada, in its final report tabled in both Houses on March 16, 1972, states:

"As official status is being conferred upon the English and French languages, it should be made clear both that this does not confer any priority with respect to culture and that the use of other languages is encouraged."

In accord with the intent and spirit of the Official Languages Act, this recent report further recommends:

"The new Constitutions should explicitly recognize the right of Provincial Legislatures to confer equivalent status with the English and French languages or other languages. Federal financial assistance to support the teaching or use of other languages would be appropriate."

(Recommendation 28)

We therefore recommend that:

- . Ontario recognize the importance of all essential aspects of our multicultural society and a common Heritage which must be maintained and developed for the common good.
- . As far as matters of culture are concerned, all of Ontario's languages, must be treated equally.

In conclusion we again affirm that English-French bilingualism insofar as it refers to working languages of Federal Government institutions and those of some Provinces does not, in principle, conflict with recognition and development of our multicultural society in Ontario and Canada. Recognition and support for the reality of today's Ontario's multiculturalism are compatible with the Official Languages Act.

Ontario has already initiated programmes along these lines with its native peoples and the French community. For example, the Ontario Government undertook a major project to acquaint itself with the cultural and linguistic life of Franco-Ontarians. The result was an excellent report entitled "A Survey of the Cultural Life of Franco-Ontarians". Since then the Ontario Government has reported back to the Franco-Ontarian co-ordinating agency (Association Canadienne-Francaise d'Ontario) on the actions it has taken to implement the recommendations of this report. (Reply of the Govern-

ment of Ontario to the Recommendations contained in a 'Survey of Franco-Ontarians')

We therefore recommend that:

- . Similar cultural surveys be instituted with regard to the other ethnocultural groups.
- . Planning and execution of programmes designed for specific ethnocultural communities should similarly involve their respective co-ordinating organizations and personnel who are knowledgeable in the affairs of the ethnocultural groups to be studied as is presently done with the Franco-Ontarian and native Indian communities.

With respect to the languages which are an essential component of Ontario's ethnocultures we recommend that:

- . Studies similar to the "Ministerial Commission on French Language Secondary Education" by T.H.S. Symons be done for Ontario's other ethnocultural communities.

II. 3 MULTICULTURALISM & THE NEW CONSTITUTION OF CANADA

Perhaps the sincerest declaration of a government's belief in an ideal is when that government transforms the ideal into a statement of law. By this action it conveys to all its undisputed belief in a concept, an ideal policy. Now, an indication of the Ontario Government's commitment to multiculturalism is being sought. It is not enough that the Provincial Government produce a brief cultural euphoria by means of the Heritage Ontario Congress. Even more important than the Congress itself, is the action that the Ontario Government will take when all the discussions aroused by the Congress have died down. One essential step must be to resolve the legal status of multiculturalism.

In our view, the new Canadian Constitution must be written in consultation with all Canadians. We therefore recommend that:

- . The Government of Ontario constitute a Provincial Constitutional Public Commission, similar to the Special Joint Commission of the Senate and of the House of Commons on the New Constitution of Canada, in order to determine the wishes of Ontarians regarding the new Canadian Constitution,

particularly in regard to legal guarantees for Canadian languages and cultures.

- . The position of the Ontario Government in future Constitutional negotiations must be based on the findings of the above named Commission.

The report of the Joint Commission on the Constitution of Canada recommends that the multicultural character of our society be stipulated in the preamble to the New Constitution. As the authors of the Report acknowledge, statements made in the preamble are declarations of ideals and are not legally binding. In other words, such assertions are disputable and open to individual interpretation. Thus, in addition to this statement in the preamble to the new Canadian constitution, we recommend that:

- . The Ontario Government insist that Canadian ethnocultural pluralism be given appropriate legal status in the body of the new constitution.

PART III - A P P L I C A T I O N

III. 1 HUMAN RIGHTS

Human rights legislation that has been introduced in Canada over the past twenty years has produced a commendable roster of individual freedoms. However, the importance of safeguarding the rights of ethnocultural groups has not yet been realized by Canada's law makers. For example, the authors of the Report on the Constitution of Canada see the Bill of Rights as, among other things,

"a symbol to minorities that their reasonable autonomy will be respected..."

In spite of this declaration they, like others before them, have failed to discern the difference between the rights of individuals and the rights of minority groups. Constitutional protection of the rights of individuals belonging to ethnocultural groups, does not automatically guarantee the same protection for ethnocultural groups as a whole. For example, prohibiting discrimination against the individual according to ethnic origin does not prevent government or private institutions from discriminating against the languages and cultures of minority groups. Because instances of such biased behaviours against groups are still found today, we recommend that:

- . The Bill of Rights in the New Canadian Constitution should guarantee protection for ethnocultural groups against discrimination in the areas of citizenship, education, language, culture, media, government and social services.

Furthermore, due to the division in power between the Federal and Provincial Governments, and the consequent responsibilities of the Provincial Government in such areas as education, social services, etc., we recommend that:

- . The Province of Ontario declare its total support for and the enactment of the above-stated recommendation.

Governments throughout the world are beginning to realize the importance of recognizing the rights of minority groups. In August of 1970, an Intergovernmental Conference on Institutional, Administrative and Financial Aspects of Cultural Policies sponsored by UNESCO was attended by representatives from eighty-six states including Canada. At this conference, it was resolved (Resolution 19) that governments should take the diversity of their cultural and linguistic communities within their borders as

"a starting point for the formulation of any cultural policy".

In Canada, it has been the Province of Alberta which has taken the initiative by accepting this resolution. In addition, the Alberta Government has endorsed Article 1 of the UNESCO Declaration of the Principles of International Cooperation. We believe this to be an example for all of Canada and we recommend that:

- . The Government of Ontario endorse the humanistic principles of Article 1 of the Declaration as outlined below:
- 1) Each culture has a dignity and value which must be respected and preserved.
- 2) Every people has the right and duty to develop its culture.
- 3) In their rich variety and diversity, and in the reciprocal influence they exert on one another, all cultures form part of the common heritage belonging to all mankind.

The Ontario Human Rights Commission, in supporting the study on "Teaching Prejudice", has shown its appreciation of education as one of the essential tools in reducing the incidence of discrimination against individuals and groups. Although legislation plays a major role in preventing injustices, we know that it is not the sole answer. Therefore, we recommend that:

- . The Ontario Human Rights Commission extend its research into the area of group discrimination in our educational system and that it publish the results of such studies.

Furthermore, we recommend that:

- . The Ontario Human Rights Commission investigate discrimination against ethnocultural groups and their languages which exist in government and publicly supported agencies, and that it publish the results of such studies.

Finally, we recommend that:

- . The Ontario Government press for the signing and ratification by the Canadian Parliament of the "Covenant on Economic, Social and Cultural Rights" which was passed by the General Assembly of the United Nations in 1966.

In 1966 almost everyone in the General Assembly (127 countries), including Canada, voted for this covenant. However, voting for the covenant does not compel Canada to adhere to it. Such an action is long overdue and its delay is not in keeping with Canada's principles of social justice.

III. 2 CITIZENSHIP

One of the basic principles on which multiculturalism is based is the notion of full and equal citizenship for individuals and groups. To aspire to a lesser position would surely mean a subversion of the principles of tolerance, and respect for group differences, on which our country was originally founded. W. L. Morton, in *The Canadian Identity*, phrased this idea as follows:

"Because Canada is a nation founded on allegiance and not on compact, there is no process in becoming a Canadian akin to conversion, there is no pressure for uniformity, there is no single Canadian way of life. Anyone French, Irish, Ukrainian or Eskimo, can be a.....citizen of Canada without changing or ceasing to be himself."

Indeed, it is on this voluntary and positive approach that allegiance to Canada has been built. Today we have a multiplicity of Canadian peoples, who have a firm belief in the development of a country which will maximize the growth of each of its constituent citizen groups.

In our view the responsibility of governments is to advance the principle of equality in citizenship among individuals and groups in our society. This equality of citizenship should be reflected in the equal treatment of groups in the cultural, social and political life of the country, the elimination of discrimination, the correction of disparate social legislation, and the encouragement of full and equal participation by all in the mainstream of our Ontarian way of life.

It is our contention that the equal treatment of Canada's ethnocultural groups will do much to stimulate national allegiance and inter-group understanding and respect. It is the absence of understanding that led to such events as: the internment of some Canadians, notably those of German and Ukrainian descent, in Canadian detention camps during World War I; the internment and dispersement of the Japanese-Canadian community

during World War II; and the forced racial segregation to the present day of native Indian communities.

In summary we recommend that:

- . The Government of Ontario and of Canada pass legislation recognizing the equality of citizenship for Canadians of all ethnocultural groups.
- . Canadian citizenship legislation should make no distinction between citizenship by birth and, citizenship through naturalization.
- . All citizenship laws be amended to eliminate special privileges presently accorded to any one ethnocultural group.
- . In cases where citizenship is refused to an applicant, reasons for such refusal should be given in writing to the affected person.
- . All new citizens of Canada be properly informed not only of their responsibilities but also of their individual rights and the rights of their ethnocultural groups, its language, customs and rightful place as part of a multicultural Ontario and Canada.

III. 3 CULTURE

Canada in the last number of years has been characterized by an expanding economy in which there has been a vast increase in the impact of technology on our forms of social organization and the cultural life of our society. Two results of these changes have been the social and spatial mobility of people, and the increasingly important role played by the mass media, primarily television, in the lives of the population.

Along with these developments, political decisions have had an increasingly greater impact not only on the economic, but also the cultural development of society. For the minority ethnocultural groups the consequence has been an increased pressure to adapt to these changes at ever increasing rates. Groups have been forced to concentrate most of their energies on self-preservation. Since the cultures of Ontario's ethnocultural minorities are a common resource, they must not only be maintained but above all developed. Such development is possible, only if

- . The total Ontario society, along with the Government of Ontario, recognize that it shares joint responsibility with the ethnocultural group, for the cultural development of the latter.

This shared responsibility should, be manifested in cultural activities in Ontario. In particular,

- .. Agencies concerned with cultural development, such as the Ontario Council for the Arts, the Dominion Drama Festival, etc., must see their responsibility as embracing the cultural development of all ethnocultural groups, and particularly Ontario's minority groups. The governing bodies and staff of such agencies must include people familiar with the cultural processes within minority groups who are dedicated to their cultural development.

The provincial government can play a crucial role, in utilizing resources and powers which it only has, to assist all ethnocultural communities to become dynamic and creative, not only for their members, but for the benefit of all citizens of Ontario and Canada. In order to achieve the above-stated aims it is recommended that:

- . The Government of Ontario provide assistance in the form of subsidies to cover fifty per cent of the costs of full-time cultural directors for ethnocultural communities.

These cultural directors would act as leaders and resource personnel, responsible for stimulating the cultural development of each given community. Subsidies provided by such a programme would make it possible for young people to think in terms of careers in this area of community cultural development.

We further recommend that:

- . The Government of Ontario through one of its agencies and in consultation with ethnocultural groups sponsor summer institutes, evening and day courses at community colleges in ethnocultural areas of study.

This would enable interested citizens in general and cultural directors in particular to improve their qualifications in their specific area of cultural interest, and in development of ethnocultural groups.

And that:

- . The Government of Ontario acting, through the Department of University Affairs, provide special funds for development of specialists in specific areas of ethnic cultures. This can be achieved either through a system of academic chairs dedicated to minority culture specialties sponsored by the province of Ontario alone, or in cooperation with other provinces.

Such specialists are a prerequisite for ethnocultural development at the community level. It is a must to have opportunities for creativity and research at the highest level on which the community in general, and cultural directors can draw on for their own work.

People of Ontario can reap full benefit from the many-faceted nature of our culture only if there are adequate means of cultural exchange among all segments on Ontario's population. We submit that:

- . The Government, the media and cultural agencies, and our educational systems share responsibility for insuring that the people of Ontario are informed about all of Ontario's ethnocultural group and have access to each other's cultural heritage.

It has long been recognized in Ontario that international cultural exchange is an important aspect of the cultural development. It was to this end that the Government of Ontario has participated directly in international conferences with France and other French-speaking countries. We believe this to be a very positive development which should be extended to other countries which share with Ontario, common cultural linguistic attributes. We therefore recommend that:

- . The Ontario Government, in cooperation with the Federal Government and Ontario's ethnocultural groups, initiate cultural exchange programmes with the countries of origin of Ontario's ethnocultural groups.

III. 4 LANGUAGE

In addressing ourselves to the future language policy to be followed by the Government in Ontario, it is important to bear in mind the close connection between language and culture. Ontario's policy must be based, above all, on the reality of Canada's ethnocultural pluralism, and the fact that many languages have been spoken, and will continue to be spoken in Canada and in Ontario in the future.

Canada was and is a multicultural and multilingual country. Before the arrival of Jacques Cartier the land which we now call Canada was inhabited by Indians and Eskimos of many different cultures and languages. With the arrival of French, English, Scots, Irish, Germans, Ukrainians and others, Canada was inhabited by peoples of still other cultures and languages. Although political power came into the hands of the English-speaking majority, the maintenance and development of other cultures and languages has continued to the present day.

The Honourable Gerard Pelletier in 1970 stated:

"When we speak of cultural pluralism, we are making a fundamental choice for Canada, both now and for the future, for we are talking about the development in Canada of a multicultural society. The Government refuses to sacrifice, in the name of unity through conformity, any of the cultures which are represented in our population..."

Recently the Federal Government has undertaken to support and promote the idea of a multicultural Canada. In order to be successful in this undertaking the main variables of the culture such as folklore, art, literature, music, and above all language must be maintained and developed in the Canadian environment. For most cultures, language is the catalyst that keeps all other variables of the culture vital.

It is difficult to imagine a culture such as the French-Canadian without the French language. This is also true of other Canadian ethnocultures.

As with the Federal Government, the Ontario Government has an important role to play in the development of the languages of our society. Since education is primarily the responsibility of the Provincial Government, the promotion of the teaching of languages of the cultures that exist in the Province is principally the responsibility of this Government.

In making recommendations with respect to language policy, the first matter which comes up is the recognition of the fact that languages spoken in Canada are part of the Canadian scene. We recommend that:

- . All languages spoken by the people of Ontario for over a few generations must be recognized as legitimate Canadian languages, which form part of our common heritage, and are, therefore, our common responsibility to develop, particularly through our educational system.

It is, of course, a matter of common sense that only a few of the languages of Canada should be the working languages of government and commerce. In the case of government, we recommend that:

- . English and French must be recognized as the primary working languages of the Ontario Parliament and Ontario Government Institutions, though this must not be used to extend the exclusivity of these languages into all spheres of life of the people of Ontario and particularly where other languages of any ethnocultural community, are the working languages of those communities.

In the case of Ontario's industry and commerce the undisputed prominence of the English language must surely be recognized.

- . The legitimate role of other languages in the realm of culture, education, the media and social services must be officially recognized. The languages spoken by the people of Ontario must not be divided into "Canadian" and "foreign" by government agencies, the media, the educational system nor, indeed, by any public agency.
- . The Ontario Government must recognize, as part of its responsibility that it shares with the ethnocultural communities, the responsibility for continuing preservation and development for all of Ontario's languages. Joint programmes to this effect between government and ethnocultural community institutions should be initiated by government.

In considering these principles and language guarantees for Ontario's cultures, it is extremely important that they be legally safe-guarded. Even fundamental linguistic rights may be abrogated, as has happened in Canada in the past. As an example we may cite the prohibition of Ukrainian, Polish, German and even French as teaching languages in the publicly supported schools of Manitoba in 1916.

Why is it so important that languages of Canadian minorities be given legal status? As the French speaking population of Canada has realized, legal status is necessary to cultural survival. To quote Laponce:

"A language is often described as a tool, but sometimes also as a territory under one's control; we say that we are "at home" or "à l'aise" in a language, not so in another. A language gives, in varying proportions, security and freedom... The security given by a language (to pursue the tool and territory analogy) is twofold: the security given by expert knowledge of a technique (tool) and the security given by a sense of belonging (culture)."

From the above analogy we can conclude that to deny the survival of a minority language by ignoring it (while at the same time making it mandatory or desirable to learn another), is to actively prevent the individual not only from learning the language of his group, but also access to his own culture and identity. For this reason we recommend that:

"All Canadian languages should be defined as such and protected by Ontario and Federal legislation, as well as by constitutional guarantees. It should be insured that this legislation has both protective and developmental clauses and should constitute responsible government agencies for these purposes."

III. 5 EDUCATION

At almost all levels of the Canadian society it is becoming popularly accepted that Canada is not a 'bicultural but a pluralistic, multicultural-multilingual country, within which two languages have become the official languages of the Federal Government. However, aside from a few isolated cases, little has been done in Ontario by the provincial government in the promotion and development of this Canadian social reality. This is most vividly exemplified in our provincially supported school systems. Pitifully inadequate portions of the curricula concern themselves with the cultural values, traditions, customs and contribution of all of Canada's ethnocultural communities to the Canadian way of life. In order to educate all of Ontario's children in an objective and positive spirit, our school system must begin to accommodate to the cultural and linguistic needs of the total community.

In the Fourth Volume Report of the Royal Commission on Bilingualism and Biculturalism "The Cultural Contribution of the Other Ethnic Groups", the Commissioners of the Report recognized, in part, this shortcoming of our educational philosophy. To rectify this educational inadequacy, the authors of the Report jointly presented four concrete Recommendations which they felt would at least begin to cope with the cultural and language diversity of Canada. Specifically, the Recommendations of the Royal Commission are the following:

No. 3. "We recommend that the teaching of languages other than English and French and cultural subjects related to them, be incorporated as options in the public elementary school programme, where there is sufficient demand for such."

No. 5. "We recommend that more advanced instruction and a wider range of options in languages other than English and French, and in cultural subjects related to them, be provided in public schools, where there is sufficient demand for such classes."

No. 6. "We recommend that Canadian universities broaden their practices in giving standing or credits for studies in modern languages other than French and English both for admission and for degrees."

No. 7. "We recommend that Canadian universities expand their studies in the field of humanities and the social sciences relating to particular areas other than those related to the English and French languages."

In spite of these recommendations, the Ontario Department of Education has up to this point indicated a reluctance to accept and implement even these token suggestions of the Royal Commission. On the other hand, the recommendations of this same Commission which pertained to the French language and culture were not only accepted, but rapidly implemented. If Ontario sincerely accepts the worth of all of Canada's cultures, the government should proceed with equal dispatch to implement the recommendations of Volume IV.

The philosophy underlying the publicly financed school system in this province has been

unicultural in its orientation - ignoring the pluralistic nature of our society. On entering almost any one of our publicly financed schools, a child whose mother tongue is not English and whose cultural background is not British, is all too often viewed as being "disadvantaged" and "culturally deprived". Even though experts the world over stress the importance of allowing a child to begin his schooling in the language and cultural setting most familiar to him, the Ontario school authorities simply ignore these fundamental educational principles. Furthermore, school principals and teachers often encourage parents to speak only English to their children. They anglicize and mispronounce the childrens' names. The curriculum of the schools is almost exclusively Anglo-American in its orientation. The contribution of many of Canada's peoples to the Canadian nation are rarely mentioned. The literature courses concern themselves almost exclusively with anglophone authors. British and even American history is still stressed in the school system to the point of excluding others. The music, songs and even nursery rhymes are rarely other than Anglo-Saxon in origin. In short, the schools of Ontario simply do not appreciate or recognize the multicultural reality of Ontario.

Consequently, we recommend that:

- . Where the demand is sufficient, languages other than English and French be officially introduced as elective, fully accredited languages of study in the publicly supported elementary and secondary schools of Ontario from kindergarten to Grade 13.
- . In areas where the demand is sufficient, consideration be given to accepting other Canadian languages as languages of instruction in the Ontario school system for a significant portion of the regular day.
- . The Minister of Education advise the Curriculum Section of his Department to create additional ethnocultural sub-sections, the function of which would be to develop educational material dealing with the history, geography, society, economy, literature, art, music, drama, language and general culture of all Canada's ethnocultural groups and the contributions of these groups to the

Canadian way of life.

- The Department of Education advise the Ontario Educational Communications Authority (educational television) to begin the production of material - in English and other languages - on minority ethnocultural themes and on the input of Canadians of various origins to the total Canadian society.
- The Department of Education give immediate consideration to the appointment of instructors of teaching methods for other languages at various teacher training institutions in Ontario.
- When weekend and evening schools operated by ethnocultural groups are providing high standard courses in one of Canada's languages and culture, assistance be made available to these schools in the following ways:
 - (a) free use of public school buildings and facilities
 - (b) grants for teacher training, textbooks and related teaching materials and remuneration of the teaching staff
 - (c) official recognition and accreditation for these courses.
- The Department of Education, in co-operation and consultation with ethnocultural communities in Ontario immediately begin an intensive sensitization program among these communities with the purpose of emphasizing the multicultural nature of the province and the advantages of maintaining and developing the many languages and cultures that constitute the fabric of this province.
- The Department of Education approach the appropriate Federal agencies for grants through Federal-Provincial cost sharing agreements to assist in the teaching of other Canadian languages and culturally related subjects.
- The Department of University Affairs
 - (a) encourage the universities and colleges of Ontario to give standing and credit for meritorious language and culture courses taken outside the regular school system,
 - (b) encourage universities and colleges to expand their language, literature and history programmes to include all of Ontario's ethnocultural communities,
 - (c) explore the possibilities of creating bilingual "Chairs of Studies" for ethnocultural communities in Ontario. The working language would be French or English, and the Canadian language of the ethnocultural group in question,

- (d) consideration should be given to developing such "Chairs of Study" into bilingual Colleges. The purpose of these institutions would be to train personnel to serve the educational and cultural needs of Ontario's ethnocultural communities.
- . The Department of Education take under serious advisement the revision of existing school texts and other teaching materials in order to present a more comprehensive and positive picture of the various ethnocultural groups of Canada and the contribution of these Canadian groups to the cultural, social, historical, economic, and political life of Canada. This revision should be conducted in consultation with bodies of Canada's ethnocultural communities.
 - . For children entering the publicly supported schools whose mother tongue and cultural heritage is neither British nor French, the Department of Education should ensure that every effort is made to gradually integrate these children into the school system without the loss of the children's mother tongue or cultural heritage.
 - . A Deputy Minister of Education be appointed to initiate and develop the above programmes.

III. 6 MEDIA

It is impossible to overstress the role of the media (press, radio, television and the publishing industry in general) as a means of influencing and shaping public opinion. The media is the prime means for promoting cultural values within our society and the first tool of informing the public, and promoting understanding among our citizenry. The importance of the media in this is paramount, rivaled only, if at all, by our educational system. It is the media which is largely responsible for the excessive influence which our giant neighbour to the south has upon our cultural lifestyle.

The media can and does influence the impact of many government policies and legislation. It is easy to find examples of this: the Federal Government's program of promoting official French-English bilingualism has received a great amount of attention from the media and, as a result, Canadians are well acquainted with the issues involved. By contrast, the Federal Government's recent recognition of multiculturalism, a matter which received rare unanimous support of the entire Canadian Parliament, has been almost totally ignored by the media. Consequently, this important development has not been brought to the attention of the wide Canadian public.

The media has the obligation to serve all of Canada's people. It must be one of the principle means by which all Canadians get to know each other, each other's problems and aspirations. Only in this way can we hope to achieve mutual understanding and unity within our country.

We submit that the media has, by and large, failed to carry out this responsibility. Within Ontario it has concentrated its attention almost entirely on the French-English and Native Indian questions, ignoring, to a great degree, all the other ethnocultural groups.

The media projects Ontario as a unicultural society, with a pseudo-American value system and lifestyle. It has failed completely to keep Ontario's people informed about each other. Indeed, it is easier to obtain information in our media about details of events in foreign lands than it is about any of Ontario's minority groups. What little information is provided about the latter is often presented in a preconceived stereotype manner or in a negative light.

We therefore submit that:

- . The public and private media must recognize their obligation to all of Ontario's people and must reflect and promote the multicultural reality of Ontario.
- . The media has the principal responsibility of keeping Ontarians, and indeed all Canadians, informed about each other in order to promote understanding and unity among all citizens. In particular, the media should inform the public about Ontario's smaller ethnocultural groups, their problems and aspirations.
- . English and French-language media increase their program content about Canadian ethnocultural groups, particularly their history, culture and contribution to Canada.

Ontarians, by and large, are unaware that there is in Ontario a considerable amount of media activity, particularly the press, in languages other than English. It is probably fair to say that those Ontarians who have noticed other-language newspapers and magazines on newsstands and in shops regard them as basically 'foreign'

imports of little relevance to the Canadian scene. And yet the truth is that Canada's so called 'ethnic' press is Canadian-published to a greater degree than is the case with English-language publications, many of which are imports from the United States.

Ontario's publications, in languages other than English, fulfill a vital role for the communities which they serve. Without them many of our minority ethnocultural communities would be inadequately serviced. The same situation applies to radio and television broadcasting. In the case of smaller ethnocultural groups these are very poorly developed in Ontario. Yet access to modern means of communication by all ethnocultural groups is an absolute necessity for the continuing development of multiculturalism in Ontario. Such development will be possible only if there is a change in the attitude, on the part of government, the English-language media, and in particular the publicly funded CBC and the CRTC, towards broadcasting and publishing in languages other than English and French. We therefore submit that:

- . Broadcasting and publishing in Canadian languages other than English and French must be recognized as an essential part of our total media services, and thus must be supported and expanded with the aid of public resources and funds.

The primary responsibility for the development of the press and publishing in the minority Canadian languages must be borne by the ethnocultural communities themselves. However, the same cannot be true of radio and particularly television broadcasting. These services are regulated in Canada by a central authority, the CRTC, and provided to a large degree by the publicly supported CBC. It is clear that development of radio and television

broadcasting in other Canadian languages will be possible only with the co-operation of these bodies.

The CBC in particular must expand its services for other ethnocultural groups, as has been recommended by the Royal Commission on Bilingualism and Biculturalism and, indeed, the Federal Government in its response to the recommendations of that Commission.

We therefore submit that:

- . The Ontario government should use its good offices to influence the CBC to provide radio and television services in the languages of the major Canadian ethnocultural groups.
- . The public governing agencies for the media, such as the CRTC, the directorships of the public institutions like the CBC and provincial educational television broadcasting agencies and their staffs, should include knowledgeable individuals from various ethnocultural communities.
- . In addition to the professional media, governments both at the federal and provincial levels should take the initiative in developing further the concept of community cable television, community UHF television, and community broadcasting in general.

Recognizing the importance of publishing and broadcasting in the life of any community, we further submit that:

- . The right of access by all Ontario's people and all ethnocultural groups to the publicly funded media, without discrimination, should be protected by federal and provincial law.

The overwhelmingly Anglo-American cultural orientation of the major media in Ontario renders a particular disservice to all cultural communities in the Province.

This is an issue of increasing frustration among conscious members of cultural minorities. The English speaking media appears to be totally indifferent to any activities of an organized cultural group outside of those activities that are obviously stereotyped. In their roles as reporters of the news, journalists too often surrender to their own cultural biases in making judgements about those activities of minority cultural groups that are universally noteworthy and, tend to report only those events that are typically ethnic and quaintly different. As a recommendation to the private and public media, we would focus on the present formation of self-regulating institutions within the media.

We recommend that:

- . The Ontario Government use its good offices and regulatory powers to ensure that there is adequate and competent ethnocultural community representation on any Press Council or other similar organization which it charters in Ontario. It is of particular importance to the future of this Province that members of the ethnocultural groups are in dialogue with those who control the major press and media outlets.

III. 7 SOCIAL SERVICES

Help people to help themselves. This is a basic principle of social work.

The early pioneers of Canada, among them the Ukrainian homesteaders, knew that they had to rely on themselves or their close relatives and friends in time of need.

To the immigrant there was the added burden of not being familiar with a new culture and language. The immigrant naturally had to turn to his own people who understood his lot and who had experienced many of the same hardships and problems. This forced ethnocultural communities to co-ordinate and formalize their charitable work. In the Ukrainian Canadian community the result was the formation of the Ukrainian Canadian Welfare Services.

Succeeding generations reaped the benefits of their predecessors. As society became industrialized and urban, the nature of their difficulties changed. The impersonal city often left people lonely, unemployed and without adequate housing.

Today no longer an immigrant but an established citizen with children born and raised here, the Ukrainian Canadian encounters the same stresses of living and feeling of isolation as any urban dweller. In the society in which we live, government provides services to aid troubled people. This raises the question of the role of the ethnocultural community welfare services in attending to its needy members.

When people are troubled or lonely they have a need to reach out to those who will understand, and naturally turn to those of their common background. This is especially true of the elderly, and it is in this that we envisage the role of the social services provided by ethnocultural groups.

The experience of the Ukrainian Canadian community (such as the establishment of the Ivan Franko Home for the Aged) strongly support this contention.

The voluntary ethnocultural community sponsored social services do not duplicate but complement those provided by government or other public social service agencies. Indeed they should be seen as a part of our total public social service system. It seems to be a valid conclusion that the entire community and our government should support and encourage such institutions, as they sustain the natural strengths of our society.

The organized ethnocultural communities have shown that they can provide essential social services in ways that government agencies often cannot. Yet the social service agencies of ethnocultural groups have not gained the recognition for their work which they unquestionably merit. Ethnocultural community social services are not yet systematically supported by government or other public funding. In fact, the only ethnic social services currently eligible for government support are Old Age Homes and Day Care Centres.

There are, of course, many other community social services which are not publicly or government supported such as information bureaus, recreation programs, drop-in centres for youth and senior citizens, sheltered workshops for mentally ill, to name but a few. We therefore recommend that:

- . All agencies that provide essential social services for a particular ethnocultural community be recognized as an integral part of our public social service system and should receive assistance from public funds.

Applications for funds made by the Ukrainian Canadian Welfare Services to the United Appeal in Toronto have been rejected in the past on the

basis that the organization is not a religious one,
and not eligible for funding on an ethnocultural
basis as this is not presently allowed for by the
Constitution of the United Appeal. We submit that this
is a shortcoming and recommend that:

- . The Constitution of local United
Appeal and similar agencies be
modified so as to enable public
ethnocultural social welfare organi-
zations to receive financial support.

III. 8 THE ROLE OF GOVERNMENT

From the foregoing sections, and the recommendations contained therein, it is obvious that the three levels of government must be involved and must play a role in the cultural and social development of our country and its various ethnocultural groups.

Governments, and specifically senior governments must play a major role in cultural development for the following four reasons:

- 1) They are the structures which society has established as the central authority and through which modern society operates and expresses itself.
- 2) Their size and ever-expanding influence in the modern state affects all political, economic and social decision-making.
- 3) Their financial resources, derived from direct or indirect taxation, and their ability to allocate financial assistance on a large scale, gives them the capacity to stimulate or regress cultural development.
- 4) In their role as the law-making bodies, they can protect cultural rights, cultural heritage and ensure their preservation and development.

It is clear that the field of cultural and social development is not the exclusive responsibility of any one level of government. Therefore it is our recommendation that:

- . Constitutional responsibility for the multicultural development of our society must be shared by all levels of government.

Appended to this brief are recommendations of the Ukrainian Canadian Committee Policy Conference of Eastern Canada on the Preservation and Development of Ukrainian Culture in Canada. Included are recommendations regarding the specific areas in which the Provincial Government has responsibility.

It is the recommendations of this Policy Conference that as a minimum, and as a starting point, the Provincial Government accept the following as basic principles and guidelines for its future role in the field of cultural and social development.

- . The Government of Ontario should officially recognize that Ontario's population forms a multicultural and multilingual society and that it shall do all in its power to officially recognize and assist in the development of the multicultural reality of Ontario's social fabric.
- . The Government of Ontario should support all of the diverse cultures which form Ontario, and should assist the development of these cultural groups through an active programme of financial, moral and political support and assistance.
- . The Government of Ontario should promote creative interaction and dialogue among all of Ontario's cultural groups in the interest of unity and cultural development, and should establish the necessary structural framework to achieve this end.
- . The Government of Ontario should assist members of all cultural groups to overcome cultural barriers to full participation in Ontario's society, and should ensure an equality of cultural opportunity for all its citizens.

A frequent shortcoming in multicultural programming is the lack of any sensitization programme for the entire population, including new immigrants and visitors to this country, to the fact of our multiculturalism.

It is therefore recommended that:

- . The Provincial government establish a sensitization programme through a Cultural Council and through the creation of a Ministry of Culture to be established, responsible for developing Ontario's multicultural heritage.

The Canadian political tradition has recognized representation by population. However, the key to this equitable representation has been geographic distribution. This system makes it difficult for numerically small ethnocultural groups to have representatives elected who will defend the interests of those groups. To improve on this situation we recommend that:

- . An Ontario Prime Minister's Liaison Committee be established with the umbrella agencies which represent Ontario's ethnocultural groups. The function of this committee, as is presently done in the case of Franco-Ontarian and native communities, would be to advise, consult and communicate with the Prime Minister regarding all matters of concern to Ontario's ethnocultural communities.

In order to assure the continued development of Canadian cultural pluralism in all Provinces, the freedom for multicultural development must be guaranteed by the laws of our country. It is therefore recommended that:

- . The position of the Ontario Government, in future Federal and Provincial Constitutional discussions, should be to assure the inclusion of the principles of multiculturalism (with particular reference to the continuing development of all Canadian languages and cultures) in the body of the new Canadian Constitution.

PART IV - BACKGROUND

IV. 1 THE UKRAINIAN CANADIAN COMMUNITY AND CANADA'S PRESENT AND FUTURE HERITAGE

The Ukrainian community traces its history in Canada from the late 19th century when the first Ukrainian pioneers began to arrive from Western Ukraine (then the province of Galicia in the Austro-Hungarian Empire). Though initially involved mainly in agriculture, Ukrainian Canadians today are represented in all walks of life and constitute primarily an urban society. The Ukrainian Canadian community today numbers about one half million persons, one-quarter of whom reside in Ontario. According to the 1961 census over seventy-five percent Ukrainian Canadians are Canadian born. This figure being undoubtedly higher today, as there has been no significant immigration of Ukrainians to Canada since the early 1950's.

The Ukrainian community is well integrated into Canadian society. Most Ukrainian Canadians are in fact fluently bilingual and apart from their involvement in the life of their Ukrainian Canadian society, participate actively in the cultural processes of the relevant majority group. The Ukrainian Canadian community has always cherished its heritage, its unique life-style and has exerted tremendous energy in developing its culture within the Canadian context.

Today, Ukrainian culture is developing as a distinct and unique element of our common Canadian heritage. Perhaps many of our fellow citizens would be surprised to learn that Ukrainian language newspapers have been published in Canada since the turn of the century. Today, Ukrainian language newspapers are published in Edmonton, Winnipeg and Toronto. After English and French, there are more Ukrainian-language periodicals in Canada than in any other language. There is lively literary activity, particularly in the field of poetry, as well as music, theatre and the arts, including the folk arts. Though Ukrainian Canadians maintain a lively interest and interaction with Ukrainians in other countries including Ukraine, its cultural creativity is largely a native Canadian effort. Because of the ideological and political curtain which surrounds Soviet Ukraine, interaction between the Ukrainian Canadian community and that in Soviet Ukraine is greatly limited. Indeed, there is a greater interaction and similarity of life-styles between, say, French-Canadians and France, and greater identity of cultural values, than there is between Ukrainian-Canadians and Ukraine.

Although prior to World War II Ukrainian Canadians experienced discrimination, today they encounter little. As a group, however, Ukrainian Canadians have not yet achieved their desired recognition as equal members in the Canadian cultural partnership.

For Ukrainian Canadians, the struggle to legitimize their existence as a valid and distinct component of Canada has been difficult and at times almost tragic. One need only recall the abolition of Ukrainian as a teaching language in 1916 and indeed it's further complete banishment from the public schools of the prairie provinces. It has taken the Ukrainian Canadian community over 50 years to partially set right these injustices. Even in the Ontario of today it cannot be said that the Ukrainian Canadian community has overcome its difficulties. The lengthy effort to introduce Ukrainian language, literature and culture courses into the schools of Ontario has had only limited success to the present day. Our community has been, and continues to be, largely ignored by the Ontario government. At present it receives, for its cultural development only a minute fraction of the public funds which the provincial government contributes to cultural development. This is contrast to the Anglo-Ontarian, French and Indian communities which, by comparison, apparently receive preferential treatment from the Ontario government.

These realities have forced the Ukrainian Ontarian community to rely principally on its own resources. This is, in many ways a positive and desirable situation. The Ukrainian Ontarian community would abhor the prospect of having to rely entirely upon the Ontario government for its vitality and existence. It welcomes the challenges facing it, and our Ontario society as a whole. But the existing situation is an extreme, in that very little meaningful assistance or resources are obtained from our provincial government.

It is difficult, in the present age, for any minority group to maintain itself as viable and fully developing community able to interest its young people in its heritage and lifestyle without having access to its due share of the common resources of our society. Many services are beyond the capacity of part-time volunteer groups to perform adequately. What is more important, Ukrainian Canadians, as a matter of principle, feel that their community should not be responsible for maintaining programmes that are sustained by public funds for other components of Ontario's society. We believe these sentiments are shared by other ethnocultural communities of Ontario. It is with the expectation that this situation is changing, that

the Ukrainian Canadian Committee has presented the foregoing document to the Heritage Ontario Congress.

IV. 2 PREVIOUS CONTRIBUTIONS TO MULTICULTURALISM

The Ukrainian Canadian Committee has been involved with the development of Canadian multiculturalism since the initial work in 1963 of the Royal Commission on Bilingualism and Biculturalism. In addition to the many briefs presented to that Royal Commission, the Ukrainian community has been particularly active since 1970 in popularising and realizing the positive recommendations of Volume IV of the Royal Commission's Report. The Community's work has focussed on questions of education, constitutional guarantees and funding of community projects.

The following selected bibliography is a sample of:

(1) briefs and (2) multicultural conferences attended by representatives of the Ukrainian community. The selection is not meant to be comprehensive. Rather it is meant to offer the interested reader a diverse sample of the concerns and aspirations of Ukrainian Canadians.

(1) Selected Bibliography of Recent Briefs on Multiculturalism by Ukrainian Canadians

1. Boshyk, Yuriy, "Multiculturalism and Ukrainianism: Middle Class Sell-out". Student, Part I - November 1971; Part III - February, 1972.
2. Kovar, Yuri, "Is Canada Merely Experiencing an Improvised Cultural Renaissance? A Look into Social, Political and Economic Aspects of Multiculturalism". Address to the Ukrainian Canadian University Student's Union, Western Conference, Regina, Sask., March 11-12, 1972.
3. Krawchenko, Bohdan, "Toward a Development of Multiculturalism". Address presented at the Canada: Multicultural Conference, Toronto, Ontario: University of Toronto, Hart House, August 8, 1970.
4. Lupul, M.R., "Bilingualism and Multiculturalism: What do the Ukrainians Want and Why?" Address to the National Convention of the Ukrainian Self-Reliance League, Saskatoon, Saskatchewan, July 3, 1971.
5. Plast - Ukrainian Youth Association of Canada. Submission to the Joint Parliamentary Committee of the Senate and the House of Commons on the Constitution of Canada, Toronto, Ontario, March 31, 1971.

6. Rudnycky, J.B., "Language Minorities in Manitoba and Federal-Provincial Cultural Policy in Canada". Paper presented at the Manitoba Mosaic Conference, Winnipeg, Manitoba, October 13-17, 1970.
7. Rudnycky, J.B., "The Problem of 'Unofficial' Languages in Canada". Paper presented at the International Symposium on Languages and Cultures in Multicultural Society, Ottawa, Ontario, May 1971.
8. Tarnopolsky, M.R., "A New Policy of Multiculturalism for Canada". Address to the Conference of Ukrainian Canadian Business and Professional Men's Clubs, Winnipeg, Manitoba, October 10, 1971.
9. Ukrainian Alumni Association. Submission to the Joint Parliamentary Committee of the Senate and the House of Commons on the Constitution of Canada, Toronto, Ontario, 1971.
10. Ukrainian Canadian University Student's Union. Brief Submitted to the Special Joint Committee of the Senate and The House of Commons on the Constitution of Canada, Toronto, Ontario, Dec. 7, 1970.
11. Ukrainian Canadian Youth. Paper presented at the Manitoba Mosaic Conference, Winnipeg, Manitoba, October, 13-17, 1970 Submitted by Ukrainian Canadian University Student's Union, Ukrainian National Youth Federation of Canada (MYNO), Ukrainian Youth Association of Canada (Plast), Ukrainian Youth Association (CYM), Ukrainian Canadian Youth Association (CYMK).
12. Ukrainian Professional and Businessmen's Club of Edmonton. A Brief Submitted to the Special Joint Committee of the Senate and The House of Commons, Edmonton, Alberta, June 1971.
13. Ukrainian Technical Society of Canada. Submission to the Joint Parliamentary Committee of the Senate and the House of Commons on the Constitution of Canada, Toronto, Ontario, April 1971.
14. Wawryshyn, Michael, Address to the Policy Conference of Eastern Canada on the Presentation and Development of Ukrainian Culture in Canada, Ottawa, Ontario, Sept. 18, 1971.
15. Yuzyk, Paul, "The True Canadian Identity - Multiculturalism and the Emerging New Canada". Seminar on Multiculturalism for Canada, Edmonton, Alberta, August 28, 1970.

(2) Selected Bibliography of Conferences on Multiculturalism in Ontario

and in which Ontario's Ukrainian Canadians have most recently taken part.

1. May, 1972 The Role of Cultural Minorities in a Bilingual Society, York University; Canadian Council of Christians and Jews (National), Toronto.

2. September, 1971 Policy Conference of Eastern Canada on the "Preservation and Development of Ukrainian Culture in Canada", on the occasion of the 80th Anniversary of Ukrainian Settlement in Canada; National Archives, Ukrainian Canadian Committee, Ottawa.
3. May, 1971 Northern Ontario Conference on Ethnic Group Development, Laurentian University; Ontario Citizenship Branch and Department of the Secretary of State, Sudbury.
4. November, 1970 Multi-Ethnic Conference, The National Arts Centre, Canadian Cultural Rights Committee, Ottawa.
5. November, 1970 Multi-Ethnic Conference, Role of Minority Groups in the Canadian Political Process, University of Waterloo; Ukrainian Canadian University Student's Union, Waterloo.
6. August, 1970 Canada's Cultural Future: Minority Languages and Cultures, Hammarskjöld High School, Thunder Bay.
7. August, 1970 Canada: Multicultural, University of Toronto, Multi-ethnic students clubs committee, Toronto.
8. November, 1969 British, French and "Others", Lakehead University, Lakehead University Students Club, Thunder Bay.
9. December, 1968 Thinker's Conference on Cultural Rights, King Edward, Canadian Cultural Rights Committee, Toronto.

IV. 3 RECOMMENDATIONS ADOPTED AT THE UKRAINIAN CANADIAN COMMITTEE POLICY CONFERENCE OF EASTERN CANADA ON THE "PRESERVATION AND DEVELOPMENT OF UKRAINIAN CULTURE IN CANADA"

To the Federal Government of Canada

1. Whereas English and French are the official working languages of Canada within the agencies of the Federal Government officially recognize Canada as a multi-cultural and multilingual nation and that it do all in its power to assist in development of this unique attribute of the Canadian social reality.
2. That the multicultural reality of Canada's social fabric be enshrined in the body of the new Constitution of Canada.
3. That all languages spoken in Canada for over two generations be officially recognized as Canadian languages in the Canadian Constitution.
4. That the Federal Government provide the Canadian Citizenship Branch sufficient funds to establish and operate "Ethnocultural Heritage Centres", reflecting the ethno-cultural groups represented in the population of Canada.

The role of the Centres should be the following:

- a) to develop educational materials for use at all levels of the educational system of Canada, dealing with the history, geography, society, economy, literature, art, music, drama, language and general culture of the group with which it is concerned and about the contributions of that group to the Canadian way of life.
 - b) to disseminate such materials through both the Citizenship Branch and through Information Canada to all Canadians.
5. That a separate department be established for the promotion of the socio-cultural affairs of the Canadian Mosaic within the Federal Citizenship Branch; that in the aforesaid ministry, an advisory council be formed consisting of representatives from ethnocultural groups who so desire such representation. The advisory council would act as a commission of unofficial languages and ethnocultural ombudsman.
 6. That our embassies, consulates and similar institutions outside Canada provide appropriate information about the multilingual and multicultural nature of our social fabric.
 7. That the Canadian Senate be expanded in membership to include representation from ethnocultural groups in Canada. The scope and role of the Senate would thus be broadened by providing Canada's ethnocultural groups with official political representation with the Parliament of Canada. These senators would be selected by the Prime Minister with prior consultation with the national governing and co-ordinating bodies of these ethnocultural groups.
 8. Cultural exchanges with foreign countries should reflect the multicultural nature of Canada.
 9. That the symbols of Canada be expanded to express the multilingual and multicultural nature of the Canadian society; for example, postage stamps, symbols of the military coat-of-arms, names of federal buildings and so on.
 10. That the Federal Government hire social animators for community service and development amongst all of Canada's ethnocultural communities outside Quebec.
 11. That Recommendations #8, 9, 10 and 11 of the Fourth Volume of the Royal Commission on Bilingualism and Biculturalism which pertain to the C.B.C. and the C.R.T.C. be immediately implemented.
 12. That in addition to Recommendations #8, 9, 10 and 11 of the Fourth Volume which pertain to the C.B.C. and the C.R.T.C.,
 - a) that an advisory council be formed consisting of representatives of ethnocultural groups in order to plan policy for these four recommendations of the Royal Commission on Bilingualism and Biculturalism.

- b) that the C.B.C. form multi-language cluster groups within its existing structures for the purposes of producing structures for the purpose of producing television and radio programming in languages other than French and English. Such programmes would add substantially to the Canadian content of broadcasting.
 - c) that the C.R.T.C. make provisions in cable television for programming in languages other than French and English by ensuring that each community broadcasting channel allot a substantial portion of its programming time to Canada's various ethnocultural groups.
13. It is urged that the C.R.T.C. not simply tolerate broadcasting in other languages - i.e. other than English, French and aboriginal languages - but recognize them as a source of innumerable possibilities and acknowledge them as an essential part of Canadian life.
 14. The special restrictions on 'foreign' language broadcasting be scrapped in favour of the proposed studies recommended by the Bilingual and Bicultural Commission in Vol. IV. Final decisions in this matter have been left in the air far too long.
 15. A system of information should be organized by the C.R.T.C. whereby the Commission makes available information on Canada's broadcasting structure and policy. Included in such a system should be a facility to inform all ethnic groups of the possibilities for their participation, thus encouraging participation by all Canadians without discrimination. (Perhaps best done through the ethnic press).
 16. As the broadcasting Act has not stipulated any regulation on broadcasting in other languages, the C.B.C. has been free to adopt its views without any guidelines. It is stressed here that the C.R.T.C. should take it upon itself to encourage the use of minority language broadcasting in publicly owned media.
 17. An ethnic media department should be established by the C.R.T.C. with fair representation by all interested minority ethnic organizations. The department would define programming policy broadcasting in the languages, taking into account the general programming policy and its regulations. It would have the responsibility of supplying the competence necessary to define the standards for public and private stations serving minority ethnic groups. Grant schemes should be established for the promotion of such a department.
 18. Because airwave broadcasting is limited by physical factors - there are only so many TV channels and so many radio frequencies - the C.R.T.C. should ensure the utilization of cablevision to meet the needs of minority ethnic groups. The direction of such a programme should be in the hands of the CRTC, the CBC, the Secretariat of State, the Department of Communications, and possibly the Department of Regional Development.
 19. The C.R.T.C. should undertake an in-depth study to determine how ethnic minority participation can best be incorporated into Educational Television. Competent

people, preferably representing the ethnic groups in the community, should be recruited to undertake such a study.

20. The Recommendations #12 and 13 of the Fourth Volume of the report of the Royal Commission on Bilingualism and Biculturalism, which pertain to the National Film Board, be immediately implemented; also, that to these two Recommendations to the National Film Board, be added the recommendation that the National Film Board create multi-language cluster groups within its structure for the purpose of producing films in languages other than English and French.
21. That the National Library establish a Central File and Data Bank of materials pertaining to all ethnocultural groups in Canada and that the file be made readily available to all interested parties.
22. That assistance be readily extended by the National Library to all ethnocultural libraries in cataloguing the materials in these libraries into a National Union Catalogue
23. That Federal Government grants be provided to public libraries in Canada for the purpose of developing their materials in all of Canada's languages.
24. That the facilities and resources of the National Museum be enlarged so that valuable Canadian historical materials of all of Canada's ethnocultural groups be preserved and appropriately displayed.
25. That the Canada Council place greater stress on encouragement and financial support for research pertaining to Canada's ethnocultural groups.
26. That there be commensurate representation of various ethnocultural groups on all government boards, crown agencies, and commissions whose terms of reference, recommendations and/or decisions effect the interests of ethnocultural groups.
27. That the Federal Government aid in the restoration and preservation of all important Canadian historical sites, especially those which pertain to other than the French and English ethnocultural groups.
28. That Information Canada expand its facilities to enable this agency to print more books and other materials about Canada's various ethnocultural groups.
29. That the Federal Government assist in supporting national folk ensembles (dance, choral and instrumental groups) which would in their repertoire reflect the creative arts, literature and music of Canada's ethnocultural groups.
30. That the Federal Government increase its support of the Canadian Folk Arts Council.

To Federal and Ontario Provincial Governments

1. We recommend that in keeping with Recommendation 14 of the Fourth Volume of the Bilingual - Bicultural Report financial assistance be made available to the Royal Ontario Museum for the following purposes:
 - i) The formation of a Ukrainian Heritage Department.

- ii) Production of lectures and films on various aspects of Ukrainian history and culture.
- iii) Development of an Archival Collection for a permanent Ukrainian exhibit as part of the Canadiana Galleries.
- iv) Extension of exhibits to include examples of Ukrainian musical instruments, porcelain, textiles, costumes and furniture.

2. On the Study and Research on Ukrainian Canadians

WHEREAS a rational and efficient policy of support for Ukrainian language and culture in Canada should be based on adequate and reliable knowledge of their actual position and cultivation, and the problems and conditions for their maintenance and development within Canadian environment, and

WHEREAS, despite valuable contributions already made to the study of the history of Ukrainian Canadians, little research has so far been devoted to these problems,

THE CONFERENCE RESOLVES THAT

- (1) Every effort should be made to develop a comprehensive program of study and research on the language, culture and other related problems of the Ukrainian ethnic group in Canada, with special attention to their contemporary state and future development, and with emphasis on demographic, sociological, anthropological, psychological, economic and political aspects of these problems.
- (2) To this end, a national centre (or institute) for Ukrainian Canadian Studies should be established at one of the Canadian universities which has already a graduate program in Ukrainian language and literature.
- (3) It should be the task of such a Centre to co-ordinate, sponsor, guide and support Canadian research on Ukrainian Canadians and assist in the publication of results of such research.
- (4) The proposed Centre should develop a central data bank on Ukrainian Canadians, as well as a national archival, periodical and book collection in this field.
- (5) The planned Centre should offer, in addition to research facilities for scholars, a graduate inter-disciplinary program in Ukrainian Canadian Studies in co-operation with the relevant departments of the host University and with the help of specialists in this field from outside the host University.
- (6) The proposed Centre should be provided with a stable and adequate financial base in order to (a) maintain a necessary academic/administrative staff; (b) sponsor individual and group research projects, as well as symposia and conferences of specialists in the field; (c) offer fellowships to graduate students in the field of Ukrainian Canadian studies; (d) sponsor publication of research findings in this field; and (e) provide reference services in the government and other public agencies, educational institutions and individual scholars.

- (7) Financial support for the Centre should be contributed on a continuing basis by the federal and provincial governments, the host university and the Ukrainian community in Canada.
- (8) To draw up plans for the proposed Centre, a conference of specialists on Ukrainian Canadians should be convened within one year under the auspices of the Canadian Ethnic Studies Association and with the financial support from the federal government.

To Provincial Government

1. That the Provincial Governments accept the concept of Canada as a multilingual and multicultural country and take immediate concrete steps towards developing this very significant aspect of Canada's social reality.
2. That the Provincial Governments do all within their realm of jurisdiction to implement the 16 Recommendations of the Fourth Volume of the Royal Commission on Bilingualism and Biculturalism.
3. That each province establish a Cultural Council to serve the cultural needs of ethnocultural groups within their jurisdiction; also, that the official representatives of the ethnocultural groups, including the French and the English, serve on this Council. The role of the Council should concern itself with the following:
 - a) to sensitize the Canadian public to the multicultural reality of Canada
 - b) to assist with the development of cultural policies for those ethnocultural groups who desire such assistance and direction
 - c) to provide funds for worthy new cultural and artistic projects
 - d) to make recommendations for the effective development of multiculturalism throughout its jurisdiction.
4. That these Provincial Cultural Councils establish liaison between themselves in order to co-ordinate their efforts in the development of national cultural programmes.
5. That in conjunction with the Federal Government, the Provincial Governments encourage and assist in sponsoring inter ethnocultural conferences and cultural exchanges and that the Provincial Governments subsidize cultural exchanges between Canadian ethnocultural groups and the countries from which these groups derive their particular cultural identity.
6. That in the provinces where they do not exist, Ministries of Culture or Provincial Councils of the Arts be created in the very near future; the budgets of these Councils should be substantial enough that they might provide services, information and financial support to various ethnocultural groups in order that the concept of multiculturalism be realized throughout Canada. Finally, the Councils of the Arts should become directly responsible for the preservation and cultivation of Canada's many and varied cultures.

7. That ethnocultural groups within each province be consulted on all matters pertaining to culture prior to their finalization and implementation.
8. That the provincial youth and recreation divisions sponsor community leadership and development programmes for students from various ethnocultural groups - especially during the summer months. Such training should centre around instruction in community development as a prerequisite for intensive community work with the ethnocultural groups for the purpose of stimulating the community's cultural activities and social development.
9. We recommend that the Government of the Province of Ontario appoint a more representative Board of Trustees for the Royal Ontario Museum, that would understand the growing needs of the museum, the changing socio-political influences, and the wants of people of Ontario.
10. Following the example of the film "They Came to Build" more films of the cultural activities of various ethnocultural communities, to be shown across Canada, in order to confirm the fact that Canada is a multicultural mosaic and to inform others of our unique position in this regard.

Departments of Education

1. a) That Recommendations #3 and #5 of the Fourth Volume of the Royal Commission on Bilingualism and Biculturalism which pertain to the teaching of languages and cultural subjects related to them, be immediately implemented.
- b) That the Provincial Departments of Education begin courses at teacher training centers no later than the summer of 1972 which would qualify teachers to teach the Ukrainian language at the elementary and high school levels. These courses should be comparable to those already being offered to teachers for the teaching of other non-English languages in public and separate school systems.
2. That in co-operation with the Federal Government, the Provincial Departments of Education establish provincial branches of "Ethnocultural Heritage Centres" - the functions of which have been previously outlined in the recommendations to the Federal Government.
3. That comparative literature courses in translation in both English and French - be introduced at all grade levels throughout the entire school system in order that all Canadians be sensitized and familiarized with the literary heritage of Canada's ethnocultural groups. Such courses should be incorporated into the existing "English" or "French" literature programmes.
4. That the Provincial Departments of Education take under advisement the revision of existing school texts and other teaching materials in order to present a more comprehensive picture of the contribution of Canada's ethnocultural groups to the cultural, social, historical,

economical and political life of Canada. This revision should be conducted in conjunction with representatives designated by the national governing and co-ordinating bodies of Canada's various ethnocultural groups.

5. That in addition to instruction in languages and literatures other than French and English, that various other subjects on the school curriculum be taught in languages other than French and English.
6. That the Provincial Departments of Education instruct the music and fine arts departments to expand the music and fine arts curricula to include a wider variety of music and art reflecting various musical and art heritages of all the ethnocultural communities which comprise the contemporary Canadian social scene.
7. That the Provincial Departments of Education advise the staff of curriculum development, audio-visual departments and teacher training departments to develop programmes which would reflect the multilingual and multicultural Canadian society.
8. That the Provincial Departments of Education take immediate steps to place a greater emphasis on the study of languages at all levels of our school system.
9. That special bursaries and scholarships be made readily available to promising language students on entrance to the universities to encourage them to study languages in order to form a pool of specialists in all of Canada's languages.
10. That for children entering the publicly supported schools whose mother tongue and cultural heritage is neither English or French, every effort should be made to gradually integrate these children into the school system without the loss of the children's mother tongue or cultural heritage. In order to achieve these ends, the following educational policies should be implemented:
 - a) the parents of all children entering the school should be advised of the advantages to both Canada as a whole and to the children in particular of maintaining and developing all of Canada's languages and cultures.
 - b) that an appropriate portion of the school day programmes be conducted in languages other than French and English.
 - c) that the publicly financed schools adapt their curricula to the cultural and linguistic needs of the communities that they serve.
 - d) that each school create an advisory body comprised of the parents of the children attending the school (and where possible, the students as well) and representatives of the teaching staff, with the purpose of advising the school on the linguistic and cultural needs of the community which it serves.
11. That where privately operated ethnocultural schools are providing high standard courses in Canadian languages and cultures other than those of English and French, that assistance be made available to these schools in

the following ways: a) free use of public school buildings and facilities; b) grants for teacher training, remuneration for the teachers, textbooks and other related teaching materials; c) official recognition and accreditation of these courses.

12. That provincial commissions composed of professional educators and citizens be established by the Provincial Departments of Education with the mandate to study:
a) instruction in languages other than French and English; b) methods of implementation and the implications of instruction in languages other than French and English; c) official recognition, accreditation financial support for privately operated ethnocultural schools; d) ways of incorporating these privately operated schools into the total publicly supported educational system; e) the adoption of a multicultural curricula into the existing publicly supported school system.
13. That all Canadian post-secondary educational institutions give credit and standing for entrance to various Canadian languages; for example, Icelandic, Portuguese, Polish, Ukrainian, etc.
14. That Canadian universities establish studies in the humanities and social sciences in the area of Canada's languages and cultures other than English and French so that an awareness and appreciation of our unique personalities, backgrounds, traditions and home life comes to be realized by the total Canadian society.
15. That each university which has a press and publishing house should provide facilities to publish in other Canadian languages - not only in French and English.
16. That when the need and the demand is proven sufficient, Canadian universities should establish Bilingual Chairs of Studies for the various ethnocultural groups. The working languages would be English or French and the Canadian language of the ethnocultural group in question. Consideration should also be given towards eventually developing these Chairs of Studies into bilingual Colleges. The purpose of these Chairs of Study and Colleges would be to train personnel to serve the educational and cultural needs of the various ethnocultural groups of Canada.

Departments of Family Services

1. That the Department of Family Services assist in the organization and financing of day-care centres and nursery schools in which are conducted in languages other than French and English.
2. That the Department provide training facilities for personnel who are to serve these non-English and non-French speaking day-care centres and nursery schools.
3. That the Department assist in the organization and financing of senior citizen homes for those ethnocultural groups who desire such facilities.

Canadian Teacher Training Institutions

1. That immediate steps be taken to institute programmes which would give future teachers an understanding of the multicultural reality of our Canadian society in

order that they would better serve the educational language and cultural needs of all Canada's children.

2. That all teacher training institutions establish liaison and consultation with the various ethnocultural groups within the areas that they serve in order to better understand their culture and general life patterns.

Public and Separate School Boards

1. That the various Boards of Education ensure that the schools under their jurisdiction develop multicultural programmes in order that all the students within their jurisdiction become sensitized and familiarized with all of Canada's peoples and cultures.
2. That the Boards of Education ensure that Recommendations #3 and #5 of the Fourth Volume of the Royal Commission on Biculturalism and Bilingualism, which pertain to the introduction of languages and culturally related subjects other than English and French be implemented wherever the demand for such courses exist.
3. That in all matters which pertain to the cultural life of the schools, the Boards consult with the various ethnocultural groups which lie within their realm of responsibility.
4. That where the various ethnocultural groups use the publicly supported schools for the teaching of languages and related subjects, the school facilities should be provided free of charge.
5. That where an ethnocultural group desires courses in languages and related subjects either during regular or after regular school hours, the Boards should assist these groups in the organization and financing of such courses.

To all Federal and Provincial Political Parties

1. That whereas English and French are the official working languages of Canada within the agencies of the Federal Government, it is strongly urged that all the political parties of Canada officially recognize the intrinsic nature of Canada as a multi-lingual and multicultural nation and incorporate this principle into their respective political platforms.

To the Royal Society of Canada

1. That the Royal Society of Canada be transformed into a National Academy of Arts and Science and that the scope and nature of this new body be broadened to include the finest scholars and academic pursuits of all of Canada's ethnocultural groups.

To all of Canada's Ethnocultural Groups

1. That all constituent organizations which comprise the individual ethnocultural communities of Canada should form national governing and co-ordinating bodies - if such bodies do not yet exist - along the pattern of the Ukrainian Canadian Committee, the Canadian Jewish Congress, the Canadian Polish Congress and so on.

2. That the national governing and co-ordinating bodies of the various ethnocultural groups act as principle spokesmen and principle representatives of their respective ethnocultural groups in Canada.

The Policy Conference of Eastern Canada
on
"The Preservation and Development of Ukrainian
Culture in Canada"

held on September 18-19, 1971 in Ottawa, will shortly be publishing a report of its proceedings. Included in the publication are the following papers:

Education

- Lozowchyk, Y. A Perspective of Problems in Education
Wawryshyn, M. Educational Needs vs Ontario Provincial Government
Bociurkiw, B. Problems of Research on Ukrainian-Canadians
Lupul, M. Alberta: The Working Model

Creativity

- Klymasz, R. An Attempt At Inventory: Part One
Gregorovich, A. An Attempt At Inventory: Part Two
Serbyn, R. The Reality of Linguistic and Cultural Development

Policies

- Yaremko, J. Ontario: Financing Linguistic and Cultural Programmes
Collin, M. Quebec: Financing Linguistic and Cultural Programmes
Jaworsky, S. A Comment From The Federal Government
Yuzyk, P. Strategy of Linguistic and Cultural Policies

The Policy Conference Report also contains the recommendations to the community, Municipal, Provincial and Federal Governments, passed by the Conference plenary session.

Available in July, 1972

This publication will be available on request from:

Ukrainian Canadian Committee
% 38 Grosvenor Avenue
Ottawa, Ontario.

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